M2471
Saturday, October 12, 1974
Westtown
Group IV

Part I

MR. NYLAND: I understand that the fair in Warwick so far is quite all right. Bakery sold out. And you cannot prepare bread just in a couple of hours, so tomorrow there won't be any Bakery down there. I hope it will help us in establishing the fact that we are working. I hope also that we are considered honest. There's still this problem of establishing a certain concept in the eyes of the Warwick people. It takes a very long time, doesn't it? But in the end, I do believe that everything will be all right, not withstanding a few remarks every once in a while in the newspaper.

So what will we do? Questions? I promised I would give a report on the Small Group meetings. Apparently they're going in the right direction. We've had now six. I think there'll be about four more of the so-called well established, and then we make up a couple of other ones, partly of Small Groups of two, combining them, and also of some people who perhaps were left outside for some reason or other, so as to cover as many as we possibly can, can reach in that way. I think there is a certain exchange which is possible when you have a very small group. Where each person can really let his hair down and not have any particular fear of saying what he wants to say. And particularly when they are interested in saying something about their own attempts. Because a little group, in a discussion, does not exist simply by getting together, and be friends. There's a very definite task when such people do get together, that they have to talk about their own, let's call it, research; their own attempts of taking concepts and applying them in their ordinary daily life. And the concepts are - are a result of a prescription, or that what is indicated as a kind of medicine that will help them, because otherwise they shouldn't do it. Whenever you want to Work, or you are interested in finding out what Work really means, and you want to apply it in your daily life, you have to have a very definite aim that it is going to be an improvement, that it actually will give you something that is worthwhile, and worthwhile working for, so that it can actually have an influence on yourself as you are in daily life. And as we say, that it can help you to wake up. Wake up, as it were, to what? Not to the conditions of the Earth, although it will help you to look at such conditions, and perhaps even be affected by them in a different way. That is, it might give you a certain solidity within yourself, so that you're not so easily taken in by impressions which otherwise you might receive and affect you too much so that you are being affected in that way, really, are thrown out of balance. So that could be a secondary result. The main result is that you acquire something for yourself which is, I say, is more worthwhile. But in what sense more worthwhile? I think in the first place that it will undo a bondage which is presented to one in the consideration of being on Earth and looking at that what is a personality,

really bound by his own manifestations. That is, that he really has become partly habitual, and definitely, unconsciously not knowing what is taking place. Many times, not knowing how to use the energy that has been given to him, or not having sufficient conscience to tell him what he should do in life, and what he should not do. With other words, that he has no particular idea about what his life ought to mean and that it simply is carried out as a result of a variety of different impressions which he has obtained during his lifetime, up to the point when he comes in contact with ideas which may be able to give him freedom. And the establishment of the fact that one is not free is, I think, quite essential first, for anyone who wants to Work on himself because the reason for Working on himself is exactly to set himself free. The question is then, what is being set free? Not his total personality. Not that what is now the manifestation of life within him. But there are certain definite traits which have been acquired, which one doesn't really need, and you might say, they take up perfectly good life energy, and that the emphasis for a person who wishes, in that sense, to develop and would like, we use the word simply, evolve. A person who wishes to become that what he is not as yet. And where he has a belief that he could become that what he is aiming at by the application of certain prescription for that particular kind of purpose, so that when he takes that as a medicine, he has to watch the results which ought to be obtained. And many times, in talking about these kinds of attempts, we slur over the attempt itself without wanting to describe it. Even if you would say, like you do in ordinary medicine, I have taken five pills today, at least one can more or less be sure that you actually have swallowed them. But when you say, I have made an effort, no one knows what actually you have done unless you're going to describe how you did what you are saying you have done. Also, perhaps where, and leaving out the reason why perhaps you wanted to do it, that at least the person who is talking with you actually can believe that you have taken such pills - such psychological attempts - and that you have swallowed them.

So how can a person actually judge about that? Simply by looking at you? Or to see what is the expression on your face? And supposing it is quite honest, or supposing you are very adept in being hypocritical. How can he judge that you have actually Worked? Of course, it's quite obvious that if he could see you in your daily life he could distinguish a little bit between unconscious manifestation and manifestations which are at least partly tinted by conscious efforts. He could also judge your behavior when a Conscience is involved, and that you actually have considered that kind of conscience in deciding what you should do, or should not do. He also could, in talking with you, find out how deep your Being is. That is, the question of your interests. How deep they are going within oneself. How essential they are, or how superficial. And also about the quality of such deeper emotions. Of that what is within you as your inner life. And the facility, or the ability, or the willingness to talk about it in certain ways, indicating by your mind, that you have thought about it and also have come to certain conclusions. So that this whole question of having a wish to do certain things becomes apparent in the behavior, the total behavior, of a human being. And that, I think, we fail to see because many times we just talk and then indicate that they have made an attempt without wanting to go into

and to what extent such a personality is really bound by his own manifestations. That is, that he really has become partly habitual, and definitely, unconsciously not knowing what is taking place. Many times, not knowing how to use the energy that has been given to him, or not having sufficient conscience to tell him what he should do in life, and what he should not do. With other words, that he has no particular idea about what his life ought to mean and that it simply is carried out as a result of a variety of different impressions which he has obtained during his lifetime, up to the point when he comes in contact with ideas which may be able to give him freedom. And the establishment of the fact that one is not free is, I think, quite essential first, for anyone who wants to Work on himself because the reason for Working on himself is exactly to set himself free. The question is then, what is being set free? Not his total personality. Not that what is now the manifestation of life within him. But there are certain definite traits which have been acquired, which one doesn't really need, and you might say, they take up perfectly good life energy, and that the emphasis for a person who wishes, in that sense, to develop and would like, we use the word simply, evolve. A person who wishes to become that what he is not as yet. And where he has a belief that he could become that what he is aiming at by the application of certain prescription for that particular kind of purpose, so that when he takes that as a medicine, he has to watch the results which ought to be obtained. And many times, in talking about these kinds of attempts, we slur over the attempt itself without wanting to describe it. Even if you would say, like you do in ordinary medicine, I have taken five pills today, at least one can more or less be sure that you actually have swallowed them. But when you say, I have made an effort, no one knows what actually you have done unless you're going to describe how you did what you are saying you have done. Also, perhaps where, and leaving out the reason why perhaps you wanted to do it, that at least the person who is talking with you actually can believe that you have taken such pills - such psychological attempts - and that you have swallowed them.

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of a human being. And that, I think, we fail to see because many times we just talk and then indicate that they have made an attempt without wanting to go into detail describing such attempts and the conditions in which they were -- they had -- they had occurred.

One of the questions of the Small Group was: How can I Work better? Well, I think it's a very good question. But you see what it really needs for an answer. There are different factors which influence Work itself. It is not only that you know what you ought to do. It is also how one takes such a prescription. Also in what condition you are with your -- that what are your thoughts and your feelings; that is, what is within your personality or, you might say, the state of your being. And also what are the conditions on the part of the outside world to which a person constantly reacts by means of his five sense organs. And then, in general, what is the expectation of a person who wishes to Work when he wants to consider results? And so when the question is asked, how can I work better, it's first necessary to describe what one is doing, how any attempt has affected one, and when it has been applied, and what kind of wish there was as to strength, and the results which have been obtained. And only after describing all the -- all these different influencing factors, can you comes to a -- a conclusion as to what could have been improved. Maybe the outside conditions could have been improved in the sense that they could not have been as affectful in preventing one to wish to Work. It's also possible that the wish to Work was not sufficiently deep enough to have any particular effect, even in the creation of an objective faculty. It's also possible that this so-called being, being able to Work better is attached to receiving certain results which although they may logically come from any attempt you do make, they may not be exactly the kind of results one could expect. And in a very general way, the particular state of a person when he wishes to Work, and what may be indicated by the level of his Being at that time, and being affected by a great deal of involvement himself, into all kind of conditions of this Earth, of course, that also could be an obstacle for a wish to Work in the best conditions that are available. And to make the conditions as good as one can, will naturally give a result which is better.

There is still some confusion about these kind of concepts. And we have to get more and more to the point of, this is what I actually did, and my attitude towards it was such and such. And I was looking for results in the form of knowledge of myself. And while I now have Worked, I did not have any additional knowledge. So really, from that standpoint, my attempt was not successful. Then one have motivations -- one has motivations to be able to have a discussion and explaining more and more about what are the different influences which determine the success of a Work attempt.

The same reasoning applies to a question you have when it is a question indicating your state in which you operated, when perhaps you made an attempt, or a condition even in questioning the state of your feeling regarding the wish to Work, and the reasons why, and the motivations which prompted you to make such an attempt. Also that should be made very clear.

And in addition that what really concerns you regarding Work and what you want to expect, and really only hope for, in the sense now, what is the meaning of evolution for you. And if that is an aim, can you describe more or less what would be the steps necessary to take on this road of evolution, and what would be the consequences and consequences of losing certain tricks of traits, and the willingness to do that in order to gain an end which is more desirable? And then again, what is this desirable aim for a man, besides acquisition of new knowledge or, as we say, knowledge that is more truthful? What is the ultimate aim of using such facts? And for what purpose then? Or a description of the actual state of a man with which one can agree, saying that that what he is at the present time is not entirely complete, and that he has a wish for completion. And then making an attempt, simply to say, what is the potential, and trying to describe that and another potentiality of an intellectual kind, and trying to describe that. At the same time, indicating that what exists out of which such a potentiality could be actualized. To be quite truthful about what one actually has, and still could be obtained and having belief in hoping that that what one then sets up as an aim, that it can be reached.

Of course, it's quite obvious when we talk about growth, that all these factors have to be considered. But we have an added difficulty. That that what we have as building blocks is for the greatest part so-called subjective matter, subjective feelings, and subjective ideas and thoughts. And how can one make something objective out of that tremendous quantity of subjectivity? Moreover, the introduction of an objective something that could function as an entity in the midst of a subjective world does not have much of a chance of survival unless it is fed constantly. And what will one use for food when all of that, that what one has, also is subjectively produced in a man who is unconscious and living on this Earth? And that perhaps at a certain time one has to admit that in relation to that what one wishes to become, it is quite impossible to do that only from the standpoint of one's subjective human qualities. And if then, in addition, one says, my aim is not of this world, it would be very necessary to indicate, at least, perhaps giving an outline of what you expect from yourself, how to become that what you wish, in what kind of a world you would like to reach. So that you aim, then, when you describe it, becomes tinted with a quality not of this Earth. And again the question becomes very difficult. When you want to describe that in terminology with which we are familiar and that only such a description can hold water, as it were, by a description from that what is an essential quality, and perhaps more purified even than essence itself - it has to come from the existence of something now existing which we call one's inner life. But even perhaps more than just an inner life, that it might have to be a purification of such inner life in the form, as we say, inner life `par excellence,' of that what already has to some extent a little indication of what is it is, with the understanding of a freedom, and perhaps as a freedom already existing, although still being bound by a variety of different crystallized forms around it.
subsequent discussion of it can be very useful not for only one, but for several people.

What would be the result really, at a level of a discussion of a group as a whole is really lifted up above the ordinary affairs of Earth, and that for a little while maybe one can feel and be in touch with a condition, sometimes we say, as an atmosphere, which has a very definite quality, quite certainly a quality different from what exists in ordinary life? And that is why one says many times, when you come, leave all the different considerations of your outer world outside of the door. And come in here as much open as you can be, and without being too crystallized, or even with a wish that, if, as a result of discussions you feel that something could decrystallize, that you have no objection. Gurdjieff warns about such things. To take certain things almost until the bitter end, including payment of the postage, so that you don't forget that you are under an obligation when we do talk, as a result of your questions, about certain things that perhaps ought to be done. And if there is no reason to disagree that the obligation extends to the application in your life as well as you can do that.

If you have questions we will talk.

Michael Gurfinkle: Mr. Nyland?

MR. NYLAND: Yah.

Michael: Michael Gurfinkle.

MR. NYLAND: Michael who?

Michael: Gurfinkle.

MR. NYLAND: Yah.

Michael: I find that very, very often during the day I notice a certain facial expression, and I - the realization that I'm day-dreaming, or thinking, that there is a certain feeling which is created by my thoughts, and this facial expression is manifesting these feelings. And I try -- I have tried to intentionally think those thoughts, and have them crate that feeling and manifest that facial expression, and at the same time have something, have something separate observe that.

MR. NYLAND: But you say you, you created them intentionally?

Michael: I have tried to create...

MR. NYLAND: That is, you did not object to it?

Michael: No, I wished very much to create them.

MR. NYLAND: Why is it really that you want to show it on your face?

Michael: Because that is how I first noticed it.

MR. NYLAND: Yah. That may be.

Michael: I wish to know myself...

MR. NYLAND: Yah. But now you connect it in some way as if it is a requisite.

Michael: I feel that the facial expression was directly connected to what I was feeling.

MR. NYLAND: I think that's right. I think it can be. But it does not mean it has to be, particularly when you emphasize it. Because then if you start to observe that, you're not observing impartially. The observation would be an awareness of that what you actually are. Not even the expression of it, only the fact that certain conditions exist within you which are, let's say, life being expressed in a certain from. But really that what you wish to become impartial to, is the existence of your life only, and not including the form because it's extremely difficult to become impartial to any kind of a form. So if you want to continue with using an expression as belonging to a certain state, one cannot object to it that almost automatically such an expression would come about. But you must not attach the value to it which apparently you do now. From the standpoint of "I" it doesn't matter at all what kind of expression you have on your face, if it is contrary to a feeling, or in agreement with it. It does not even make much difference of the kind of state you are in as an unconscious subjective creature. An "I" is only interested in an objective fact of you existing as representing a form of life in which your personality is the expression of such life which has taken on the form of a personality because you happen to live on Earth, and that seems to be the law of how life can exist on Earth by means of human beings. But an "I" comes in its activity from a higher level of Being. And it's not interested in the conditions of Earth than only to see in what way life is expressed on this Earth in different kinds of forms, or in different kind of activities, or in different kind of thoughts or concepts. And then with an aim to make human beings understand why that happens to be, and to tell them it is not necessary that that should continue.

The result or rather let's say it this way, if you have read enough about -- from Gurdjieff, that what is the result of Kundabuffer existing, and when Gurdjieff talks about the consequences still believed in, I start to believe in the reality of the manifestations which may have been caused by a certain influence of Kundabuffer making me, on Earth, unconscious. But that the task of an "I" is to say that those appearances as different kinds of forms are at the present time only the consequences of the existence of Kundabuffer, and that Kundabuffer itself has been eliminated, and that therefore the - the consequences have no longer have any validity. That is the same as saying that that what is life in the form in whichever way it is expressed, has no validity compared to the existence of life as essential quality within oneself. Do you understand that? 'Cause you have

to understand Work a little better. It is not a question of being serious, or even to use that seriousness to become expressed as a -- as a facial expression. All that belongs still to an unconscious state and the description of how life is being used by you. But an "I" only wishes to see the fact of aliveness in oneself. And in order to see that, in all truth,m an "I" becomes aware of the aliveness of oneself, leaving the aliveness to the unconscious state and making the awareness a property of the Conscious state. And that is really the difference. It doesn't matter what you will do in this life, how you behave, provided it does not prevent you from having this "I" exist. And when it can continue to exist and then observes you, it will give you -- it will give you facts of your life, if they are really pure, it is an - an establishment of that fact without any description of a form. Make it much simpler. Whatever state you are in, if you have a wish to Work, see if that condition in which you are prevents you from having an attempt on the part of an "I," which you try to create to see if then the awareness can exist. And you will know it by the fact that that "I" is impartial to you, leaving out for the time being the concept of simultaneity. All right, Michael?

Michael: Yes.

MR. NYLAND: Okay. Okay. It will come in time if you remain serious about these questions.

MR. NYLAND: Silence in our meeting, it is not golden. (More Silence) There has to be aliveness.

Harry Pharr: Mr. Nyland.

MR. NYLAND: Yah!

Harry Pharr: It's Harry Pharr.

MR. NYLAND: Yes!

Harry: I, I'm just trying to -- to sort of sum up where I think I am and evaluate what I'm doing. I've -- I believe that Work is really a solution to my life, but I'm -- I don't believe that I'm really clear about actually how to apply Work. Uhh, ...

MR. NYLAND: Harry, have you talked to other people about it? Because you have been coming now for quite some time. I think there should be enough clarity. Because Work itself as described, as a prescription, is very, very simple. The difficulty only is in the application. It is as simple as take a glass in one hand and a pitcher with water in the other and pour water into the glass. So, if you don't know how yet, or are not quite clear about what Work is as prescription, will you --

Harry: I'm clear about...

MR. NYLAND: You are clear about that?

Harry: I believe.

MR. NYLAND: Then let's hear it.

Harry: When I'm -- what bothers me is that the results --

MR. NYLAND: No, no, no, no. I asked you, let's hear it. Describe for me. You read this prescription off now.

Harry: I try to -- to, at times when there is an interest in me in Work, I feel that I have that energy.

MR. NYLAND: Can we say you have a wish?

Harry: Yes.

MR. NYLAND: Good.

Harry: To have -- to -- to walk or do something simple --

MR. NYLAND: No, wait a minute. What is the wish for?

Harry: The wish is to have something in me begin to function in a way that it would not exclude my thoughts and feelings, but just see me and my existence. Give me that fact. And that ...

MR. NYLAND: Could you say it simpler? You wish an organ or an entity, which we call an "I," which is an objective faculty. One uses that term because it can function in a certain way. You wish this "I" to be there in order to observe you. Is that clear?

Harry: Yes.

MR. NYLAND: I mean, that is now what you understand?

Harry: Yes.

MR. NYLAND: What do you expect the result of such observation to be?

Harry: Well, I have an idea, from past experiences what I believe ...

MR. NYLAND: Yeah. Tell me.

Harry: Is impartiality. At least ...

MR. NYLAND: What, what is impartial?

Harry: I mean, I believe I have an understanding of what that is, I try ...

MR. NYLAND: No! Wait a minute. That "I" is just observing you.

Harry: Yes.

MR. NYLAND: What is - what is being observed, to start with?

Harry: I try just to use my body.

MR. NYLAND: Good. So we consider only you body as being observed by "I". Right?

Harry: Yes.

MR. NYLAND: What is the result?

Harry: The result is not -- is really hard for me to evaluate. I ...

MR. NYLAND: We're not evaluating it. What is it? You have something ...

Harry: Well, I think at times that that happens, that there's just a registration. Of --

MR. NYLAND: Of what?

Harry: Of an awareness of my body.

MR. NYLAND: Yeah. Yeah.

Harry: I'm just so unsure about it, you know.

MR. NYLAND: What is unsure? Do you have a registration or not?

Harry: I believe I do, but --

MR. NYLAND: Are you not sure?

Harry: Well --

MR. NYLAND: You're quibbling about if that observation process results in a registration which is impartial and is taken down, as it were, simultaneously. That's your -- your -- your worry.

Harry: Yes.

MR. NYLAND: But the fact that there is something registered, that you don't disagree with, that that can taken place as a result of an "I" observing your body. Right?

Harry: Yes.

MR. NYLAND: Now from there on. What is an that? What is first registered?

Harry: Just the -- just my body.

MR. NYLAND: The registration of the body existing as a fact.

Harry: Yes.

MR. NYLAND: Could we agree on that?

Harry: Yes. We could.

MR. NYLAND: Good. Now what is difficult about that? You wouldn't hesitate for one moment to say that you leg exists when you eyes are looking at your leg?

Harry: No.

MR. NYLAND: Or when you touch your knee with our hand, and you say, yes, my knee and my leg exist. Now this is a very similar observation by means of a part of your brain functioning in a certain way and which we call now "I" functioning. Later on, describing what kind of a function it is, or what are the requirements for it. But at the same time, the observation has a result of the registration of the existence of yourself, as I say, as a fact, so that then there is a knowledge of you existing.

Harry: Yes.

MR. NYLAND: All right. Now we become interested in the quality of such registration, or the quality of that fact. We wish now that fact to be as pure as a fact without any description, or without any wish on the part of myself of liking it or disliking it, so that it is a fact by itself which is completely pure, and not interfered by any kind of a thought or feeling about it. All right so far?

Harry: Yes.

MR. NYLAND: Now I continue with the accumulation of such facts which I now call truthful about the existence of myself, without any interpretation, so that I collect such facts about myself, the behavior form of my body, without describing even what the body is doing. But the fact of the existence comes now to my notice, and when it is translated by the "I" as an awareness, it is a fact of existence about which I don't question any further. And that is the task, Harry. Not the complications. You try time and time again by means of this observation process to make facts registered and recognized by you as an additional fact of knowledge of your existence, making such a fact as pure as you can make it. That is, you try to take away any kind of subjectivity which may be hanging around the fact, and purifying it, as what we would say, an objective fact. In the meantime,

your body continues to walk, or do anything that is necessary. In the meantime you try to have that "I" there, as it were, present to the manifestations of your body. And you have to try to see that the facts are recorded which will give you that kind of information which I would say, in time, will be stored in your memory, and then could become available for later use whenever you wish to use them for a certain purpose. So will we consider Work starting with that?

Harry: Yes. That makes a lot of sense, Mr. Nyland.

MR. NYLAND: Okay.

Harry: Thank you.

MR. NYLAND: Good, Harry. When it is clear now, then we can build something on it later. But it cannot be built until you have results of that. And it is a very definite knowledge that you can obtain for yourself, facts of your own existence, which are, to the greatest possible extent that you are now capable, in that sense absolute, or for the time being, simply call them objective. All right?

Harry: Thank you.

MR. NYLAND: Good, Harry.

Linda Huntington: Mr. Nyland.

MR. NYLAND: Yah.

Voice: Mr. Nyland.

MR. NYLAND: Who is it?

Voice: We have to turn the tape?

MR. NYLAND: Huh?

2nd Voice: It is time to turn it, (the) tape.

MR. NYLAND: Oh! Wait a minute. We lost the -- No, we didn't.

END SIDE ONE

MR. NYLAND: Now you can start. Who was it?

Linda Huntington: Mr. Nyland.

MR. NYLAND: Did you get scared? (Laughter) Who was it?

linda: It's Linda Huntington.

MR. NYLAND: Yah, Linda. Come on, let's hear you!

Linda: A few nights ago I was listening to the tape of our Small Group.

MR. NYLAND: Now wait a minute. Let's be a little louder. I'll sit one foot further and you speak one inch more.

Linda: Uh, okay. I'll move closer. (Laughter)

MR. NYLAND: All right.

Linda: A few nights ago, I was listening to the tape of our Small Group meeting, and, I listened to -- to, to what you said about a presence and the principles of an "I" being in there. And I -- I didn't understand everything that you said, but I was very affected by what you said and when I turned the tape off, I was sitting there and I was crocheting, and I ...

MR. NYLAND: You were what?

Linda: I was crocheting.

MR. NYLAND: Crocheting. Yeah.

Linda: And as I saw my hands and I was and I was just reminded and also being affected by what you said, and what I tried to do at that time was just -- try just trying to be there, and being open, with a certain expectation, but nothing more. I mean I was afraid to attach anything more to that. And what-- what happened was something - I was affected in a, in a certain way.

MR. NYLAND: Yeah. In what way? Can you -- can you say that?

Linda: Yes.

MR. NYLAND: Of course, there can be different states of your being. that what affects you, and also the way one receives it, does not always produce the same result in different people, or not even the same result for the same person at different times. So if you can indicate what was the kind of a state that you -- that you felt, or that you knew existed, that would be helpful.

Linda: Well, I can tell you something that -- It was -- it was as if I was just being, although it wasn't completely that because there was not that -- there were still thoughts and feelings. But one thing that, that happened, was the next morning, was that I really -- I had to attach to this the next morning, something was unusual happened for me in the sense that I woke up and opened my eyes and I jumped out of bed just the way that I did when I was a little girl, and ...

MR. NYLAND: Hmm, hmm! Was that nice?

Linda: But, but -- I -- what -- the whole thing that took place seemed very fitting in terms of where I am at in my life right now. But also, after I did what I did when I was crocheting, I wondered - my question was like - all of this seemed very, very right, but it's like -- like where was -- it was very colored by me, and what I was. Even if it was deeper. And it's like I wondered what, what was the -- Like the "I," that was the reality of myself?

MR. NYLAND: I think that the observation, or whatever you tried as an "I," or at times being affected by a certain concept that is put in a certain way which then starts to affect one's feeling. The result is a little more looseness within oneself, and a possibility of an expression of an aliveness in a different way than usual. I think the influence of such statements, sometimes in whatever form it might be, and sometimes linked up with a very definite use of certain words which then are taken in by one and create within oneself, to some extent, even a little disturbance. But what the disturbance really means is that our usual state, of what I call crystallization of that what is the tenseness of one's subjectivity, is loosened up. And when it becomes a little more decrystallized, there is much more chance of any kind of a form of life within oneself to come out. And then it comes out, without having any criticism on the part of either the feeling or the mind, objecting to that expression of one's life. So that would explain that one can feel at such a time like a little child, when one was much more uninhibited. And the result of experiencing this form of aliveness is a very useful experience for a person because it gives him an aspect of the possibilities of things to come and that he actually believes more in the possibility of such an attempt, again and again being presented to one causing then a person to have more aspiration. I think it is quite right. When it does come, it is good. But don't philosophize too much about it. It creates that kind of a state and perhaps after a little while it disappears again because automatically one starts to tighten up, one is not sufficiently away from the attraction of the Earth to be able to maintain it. It is not a sad thing. The question is only that that what one experiences, and when it is really of the right kind, that is, of that what gives one aspiration, you would like to have that many more times, and because of that you will try to make it, or even pray for it at times. And perhaps sometimes it can come again. Usually in a different kind of a form. But that, you see, doesn't matter, because that what counts in such an experience is the aliveness and the expression of that force within oneself, as I say, uninhibited. Not being bothered by the different other crystallizations, like feeling, and like mind. And that kind of freedom is really tremendously wonderful for a person. For a little while, it is as is some -- something like grace has descended on one, and that one feels a gratitude for having been able to experience it.

Linda: Mr. Nyland?

MR. NYLAND: Yah! Louder.

Linda: I understand what you're saying and what -- one thing that I wondered, that I wanted to know is if it was, if it was strictly necessary for me in order to grow spiritually - to keep a really well-defined place of desire for an objective something. I mean, it's like, I become confused because - I become confused because, that, I want to know where that is, or if, it's like there's certain aims that I could have that, that would not even be defined.

MR. NYLAND: Darling. Sometimes you have to accept conditions which happen to come very much the same as you accept the blue sky without knowing exactly why it is blue. There are things that happen to a person which are of super -- superior nature, and it is not up to us to ask and inquire immediately for an analysis. That's what I mean by gratitude. One accepts it and it ;helps one, as I say, it gives an aspiration. That what is needed for oneself is to use such an experience so that it again can be turned in the direction where one thinks that kind of aspiration comes from. That we call, of course, an inspirational force being created within oneself, so that even then afterwards the thought or the feeling regarding that experience can immediately be transformed in a wish to continue to Work on oneself because that, after all, is the only means by which we can reach that kind of an aim. So simply take it for whatever the value is. And perhaps, if you want to repeat, you will try many times, in thinking about it, that since it was possible once, it ought to happen again. In essence it will happen. And it can happen time and time again, if one wants to determine only that what is the aliveness in it without trying to describe it, how it should manifest. Try to become clear from that wish of describing, and only have the wish for existence of life as such. Does that answer it a little?

Linda: Yes.

MR. NYLAND: All right, Linda.

Nathan Bross: Mr. Nyland. Mr. Nyland.

MR. NYLAND: I hear a man's voice first. Who was it?

Nathan: Nathan.

MR. NYLAND: Huh?
Nathan: Nathan. Back here. Nathan.

MR. NYLAND: Nathan. Yes.

Nathan: I find over the past two weeks that, usually at the end of the day, I can look back on the day and I've made Work attempts, but I feel a dissatisfaction. And the dissatisfaction I feel that the attempts have not been intense enough or that they haven't been spirited, or in three centers, or something was lacking, and that I had one experience, this past Sunday ...

MR. NYLAND: When you have that experience that you are dissatisfied, then what do you do?

Nathan: Well, I think I didn't do anything about it. That's the problem.

MR. NYLAND: Well, that,s where you make a mistake.

Nathan: I don't think I was dissatisfied enough.

MR. NYLAND: No. That is one thing. Or the original wish was not strong enough, and you know it.

Nathan: Yeah, I ...

MR. NYLAND: You have to correct that. Because if you want to remain serious about Work you have to admit that at certain times you have a thought or a feeling which you don't apply correctly. And you have to accuse yourself, that at that time you even allow the thought of wishing to Work, and it was quite useless, and you should know beforehand that it is useless, and you shouldn't Work.

Nathan: I, I had this one experience on Sunday when Work was so intense for me that ...

MR. NYLAND: Well, that may be but now we talk about ...

Nathan: But that made me realize that what I was doing was not right in contrast.

MR. NYLAND: OK. OK. Then the only answer is: Don't do that again! Wait until you understand more about creating conditions outside of yourself and within yourself because of which there is a wish which actually can lead to that kind of result. And then you must also take the responsibility of not wishing to Work when the conditions are not right for it. Because if you can make a choice of saying: Now I want to Work, and now I don't, that's the beginning of becoming a Man. He can say Yes and he can say No. Regarding Work it's quite essential. All right?

Nathan Bross: Alright.

MR. NYLAND: Good.
Who was it back there?

Susie Kaufman: It's Susie Kaufman.

MR. NYLAND: Susie. Are you still here?

Susie: Yes.

MR. NYLAND: Alright.

Susie: From results ...

MR. NYLAND: It is a little difficult to understand, or to hear you even when you're way back.

Susie: I'll sit up.

MR. NYLAND: Yah.

Susie: From results of attempts that I've made I found myself questioning just where the "I" is in me. I know you've said, and you've said tonight too, that it -- it's a faculty in a mind that begins to function.

MR. NYLAND: What did you question?

Susie: The question is: To me it's as if it's not just in my mind when I feel as though there's an awareness of my body ...

MR. NYLAND: That may be. I happen to talk about that particular aspect of an "I" of that kind of prescription, which sometimes we say is a little intellectually tinted. It does not exclude different avenues which will lead to the same end, but which are definitely different in particular quality. So if one is more inclined to accept an "I" as a presence to oneself without wishing to describe what "I" is doing in the form of registration, then one goes over to what we call the benevolence of an "I." And it is simply that particular aspect of "I" which becomes prominent in the wish to wake up. But this time in the application or in the surrounding of an emotional world. And then it becomes much more like something existing outside of oneself of a different kind of nature. Gurdjieff would call it Great Nature. It definitely -- definitely is not Mother Nature. But it is as of a certain quality which is different from what we are used to, and the mere presence of that form, if it is a form, but at least it is something as an entity which exists then and is present to oneself. There is a relationship established between that higher quality and oneself as one is. Now it is a question of that kind of a presence being felt by a person, and then making within such a person a wish to conform to that what one understands of this quality of higher nature. You see, this produces in a person a different kind of a, almost like a fight, wishing to overcome that what is within oneself of a lower nature, and trying to substitute for it that what is of a higher nature in accordance with the presence to which one is -- is exposed. What takes place in a person who has that emotional quality within himself is not that he wishes to describe it in anyway. So for that matter, it makes it a little easier as far as his intellect is concerned, because his mind can be kept completely outside of this initial process. At the same time, that presence touches one in a certain way, and at first it is as if one is grateful for the presence of that in telling one what one actually is. But then one doesn't hear always the commanding voice of that presence in telling one that you have to become that what the presence is in nature and not you yourself. And that, as I say,

causes a certain kind of friction and the wish really to fight, but also to see if one is capable. And the fight in this case is against one's own identification.

The problem of impartiality is much more difficult than only then when one follows an intellectual course. In this case, the impartiality has to do with emotional states and being affected by that what is a higher presence. I am affected emotionally, and in that sense I become very much attached to that what is my state because it's immediately linked up with my aim. And then to become impartial to me, to see myself as I really am in the presence of that what is of a higher nature, is extremely difficult because I'm not willing to give up so easily what is my feeling, even regarding that what I believe to be higher. It becomes even worse if one is more or less religiously inclined and wishes to admire and revere that what is of a higher nature, in the form even of wishing to pray to it because then the prayer is a description of oneself wishing to become, in the presence of that what is perhaps God, wanting to have God tell me what I ought to be, and he is not telling me. And it is up to me to see to what extent I'm willing, and possible for me to change, in the presence of the Lord. And since He is not telling, it is left entirely to me to find out what is this and what is that, and the question then of allowing certain feelings, and deeper emotions, to take place in me. It's extremely difficult for me to become non-identified because that is the requirement of a prayer. When one says and ends a prayer with always with Not my will but Thine. Otherwise it's not a prayer. Because even if you pray for something you would wish, you don't know if it is actually good for you, that that would be fulfilled as a wish. And one always ends it up, I do not know if it is right for me, but if it is, then I would wish it to come. So it is quite right to have this emotional approach. In one way it's a little easier, that is, as far as simultaneity is concerned, because much of these emotional relationships are quite instantaneous. But it is much more difficult when one wishes to understand the reality of impartiality for oneself. One keeps on making attempts, and making it as clear as one can and constantly trying to recognize what one is within, and scrutinizing the value of the feeling one has, and to see if finally that what is selfish is eliminated. If selfishness is not there in a feeling, there is room for God to be in the proper place in relation to myself. You see that, Susie?

Susie: I see that.

MR. NYLAND: Many times the combination of the so-called emotional and the intellectual approach is, of course, much better.

Susie: I feel as though an intellectual approach is lacking in me.

MR. NYLAND: Huh?

Susie: I feel as though, that probably, an intellectual approach is lacking in me - undeveloped.

MR. NYLAND: I don't think it is lacking too much. Only you are afraid of putting it in words. And for the time being, it's quite right to go by intuition because that what gives you then the knowledge doesn't have to go through the sea of intellectual expressions. At same time, it is useful enough to indicate the conduct for your life. Again, the result of any kind of attempt either emotionally or intellectually is always noticeable in the way one is, the level of one's being, the level of one's interest in general, the level of one's inspirational force of wishing to grow, the level of that what one considers an insight within oneself, and the level on which the solidity of one's being becomes apparent in the appearances in ordinary forms of behavior. Those are the requirements, and those are also the measurements, and one can start to consider that from all kind of different angles, and in different situations of life. And the judgment about it has to be, of course, impartial, but it is very difficult because we have no particular measurement, than only after many attempts of such wishes to be put to practice within oneself, as an emotional quality, one acquires a dexterity which produces then, as a result of the continued application, a certain measure within oneself which one recognizes by feeling. In both cases, there's no question about the necessity of the continued -- continuity of an effort and the repetition, many many times, of the same application, either in an intellectual or in an emotional form. Alright?

Susie: Yes (Inaudible)

Mr Nyland: There is more to it, Susie. But try to -- try to digest it, if I may say it. It will help. Then it will formulate different questions connected with it, without doubt. But use this first. All right?

Susie: Yes.

Judy Freed: Mr. Nyland?

MR. NYLAND: Yah.

Judy Freed: It's Judy, Judy!

MR. NYLAND: Yes, Judy.

Judy: In very simple conditions there's an experience of -- of receiving ...

MR. NYLAND: Can you hear it in the back?

Group: NO!

MR. NYLAND: You have the same trouble as we have when you speak. All right, Judy, you're under an obligation.

Judy: In very simple conditions, there's an experience of receiving an impression of myself from a point within that is -- is beyond any -- any ordinary concept of time, or -- or -- it -- or place.

MR. NYLAND: How do you mean that? That one gets to a point where there is really no time? Or where there is no space or when there are no dimensions to measure time or space. Is that what you mean?

Judy: It's a -- it's a place that can receive an impression of myself, but it's not -- it's not in time.

MR. NYLAND: Yah. It can be. It can be free from time for a moment. That's right. And it can be free from space dimensions when one sees the essential essence. But as long as you are bound by the form there is no -- there is a great difficulty in seeing space as, as it were, as a point. The question of time is a little different. Because at such a time, time actually can stop, and for that one moment everything connected with the subjective flow of time within oneself also stops, but it's only for a moment. But it can happen as an experience. Sometimes the -- the influx of a shock, or that what causes a shock to exist, sometimes goes so deep that one is completely free, at that moment, of both time and space. But still one knows one is alive. That can happen.

Judy: There's a question about -- somehow there's -- there seems to be some kind of contradiction in -- in how that takes place for me, in relation to a concept of objectivity because from that, where that impression is received, is so much more myself.

MR. NYLAND: Don't forget at that moment, when this happens, you cannot think and you cannot feel. So any kind of consideration afterwards about what actually has taken place becomes colored immediately by an interpretation, so you're not in the field anymore of that kind of freedom. You're again bound, so-called, by space and by time. And that then, from that standpoint of unconsciousness, it's extremely difficult to talk, even about that what is really Conscious. One cannot, living in time, really talk about timelessness. And only denying the existence of time; but that is not an experience. So you see you will never reach the reality of the experience when you keep on talking about it, and therefore the contradiction is most likely only in the description, not in the actuality of the experience itself. Does that answer it?

Judy: Yes.

MR. NYLAND: Yah, alright, I know. Don't think too much about it. Be very happy when it does happen, because it's really, is a -- is a contact with infinity, to use that kind of a word and that kind of a concept. Because infinity also -- also is without space and without time. And it can happen to a human being. But it's extremely fortunate for him because it is so unusual that it does happen to give him an inclination of what is the ultimate aim of the existence of life. But as I say, it can happen. Be grateful, and say, I don't understand, God, why do you give it to me. All right?

Judy: Yeah. (Sneeze)

MR. NYLAND: Uh oh! Drink some water. Can you? (Laughter) Here! Take this.

Judy: Thank you.

MR. NYLAND: Any other questions maybe?

Joe Grosch: Mr. Nyland?

MR. NYLAND: Yah!

Joe Grosch: Joe Grosch.

MR. NYLAND: Yah.

Joe: Umm, ...

MR. NYLAND: We had a long talk, didn't we, the other day?

Joe: I don't believe so. The last time I asked a question was a week ago Thursday.

MR. NYLAND: Oh yeah. That's what I call the other day. (Laughter) All right, my memory's that long.

Joe: Well it's about that conversation.

MR. NYLAND: Okay.

Joe: I tried to apply what you told me by becoming much simpler. To simply say wake up without a consideration of A-B-C, and to come to an acquaintance with myself as simply as I could. And each time I tried to apply that the -- it would immediately fall by the wayside, because I would begin to feel very subjectively about the condition I find myself in. It's almost, well it is -- it's a feeling sorry for myself. And it prevents me from doing anything.

MR. NYLAND: That's right. You know why, don't you?

Joe: Well, I was hoping you could help me with that --

MR. NYLAND: You know ...

Joe: -- because I don't know what to do about it.

MR. NYLAND: If there is a thought and of course there is immediately a wish, and then actually there is a realization of something, the amount of energy in that wish is not very strong. It's just enough for a little thunderclap, and that's all it is. But if I want thunder to continue, and if I want to

have noise continue for a certain length of time, I have to have much more energy available for that kind of process. So that means in that wish that I have, immediately I have to marshal all my forces within that wish, and make it so strong that the flash will start to exist a little more than just one flash. If I don't do that, my subjectivity will come in almost immediately and start to re -- efface even the effects that that little moment of awareness might have had. You see, one's body and one's personality is not really interested in any form of objectivity. And whenever it happens to come as an accidental happening or as a result of a real attempt, there is always that kind of an enemy which will prevent it. It's Mother Nature which wants to claim you, time and time again, and will not allow you to wake up. Mother Nature in the form of unconsciousness prefers you to remain asleep because if you wake up there is a chance that you would ask questions. You understand what a black sheep means? It's one of the sheep which goes around constantly asking questions. From one sheep to another to the other, and finally the shepherd says, you get out because you disturb the rest, peacefulness of my sheep. So don't worry about it. What you want to do is continuing to have that wish immediately without any further discussion or intellectualizing, making an attempt to wake up, but make many of them. And you cannot make it continuous, simply make it a little point, and a little point, and a little point, as often as you have energy for that purpose, as often as it can be translated into a wish. Gradually within a person there will be much more of a storage battery in which these kinds of energies of wishes are stored away so that after some time you can draw from the storage battery so that is immediately available as a force. And when it is fourfold, or eight, or twelve, or twenty-four, so much the better, because it will give you that kind of, as you know, potential. So don't give up, Joe.

Joe: I won't

MR. NYLAND: You understand what I mean, though?

Joe: Yes. Yeah.

MR. NYLAND: Good! (Cough) So, anything else?

Michael Beigle: Mr. Nyland?

MR. NYLAND: Yah.

Michael: It's Michael.

MR. NYLAND: Michael Beigle?

Michael: Yes.

MR. NYLAND: Yah.

Michael: What you said to Judy about those kind of experiences which occur.

For me, when those experiences occur, they really represent the purest results of all my attempts to Work.

MR. NYLAND: You say experiences. There are not so many.

Michael: No, there aren't.

MR. NYLAND: No.

Michael: It's very ...

MR. NYLAND: It's really very rare.

Michael: It's very rare. And you continue to try to Work, and more and more lately I want to create conditions where Work can continue for more than just a moment. I still have the notion that experiences such as those that occur infrequently, that is the quality that Work could or should have.

MR. NYLAND: Yes, you're right.

Michael: I'm unable to attain it even when I wish ...

MR. NYLAND: Yah. That's right.

Michael: ... or allowed to continue.

MR. NYLAND: Yes. Experiences of the kind that you or Judy talked about are God-given. The results of my own Work are still made by mankind. And therefore the quality is not immediately, surely, and are even after quite some time, can it be compared. The freer I am, the freer I become from my own life. The more there is a development of a soul within me, the more Godlike I could act. And that therefore both ways are true. The more I become like that, the more there are possibilities which are now accidental which then become -- could become much more commonplace.At the same time, the attempts I make are much more pure because I'm already free from a great deal of the trash of my ordinary existence. Yah. That's right. Only Work will do it, Michael. Nothing else. Work by the grace of the Lord.

Then when I say who asks questions, then there is a question. You may as well have the question right now without me asking you for it. When I say aliveness, children, I mean aliveness. I mean a wish of understanding the force within you, particularly regarding your inner life. That you really want to answer to the possibility of being alive and growing up, and that at sometimes has to bubble over, and is not going to be held back because of some nonsensical state in which you happen to be. You have to become much freer and much looser when you want to talk about the possibilities of growing up. Because that's a marvelous experience, and the event you look forward to when you are young you certainly didn't consider any kind of question about it. It became natural to you. At the present time you have to introduce this great, great natural tendency, and that applies to the

development of your inner life.

And you are responsible for your inner life, so you have to be much more open about such a possibility of that developing, your essential qualities. Of that what actually is you. Much more the reality of yourself than the ordinary existence of ordinary life in ordinary peripheral manifestations. That's why I hammer on that all the time. Where is your life? That's what we talked about. How else can you become enthusiastic about wishing to Work on yourself if you don't have that kind of an Aim that you want to grow-up, really become a man and understand yourself, and have insight into your character, and to have the ability to be able to use it. BEcause you are then, you might say, joyful in wanting to do it because, my god, it is like a new adventure. It opens up a full country, quite unknown to you. But you have adventurous spirit. That you will have to have, otherwise you sit. You sit. What for? You can do that anytime.

?: It's over.

MR. NYLAND: Now it says we have to stop. Well, we will stop. I would say, have a good week. Tomorrow, beginning with Sunday. Every morning, try to remember that God gave you life to wake-up with. And the gratitude, thanking Him, or whatever you wish to thank, for the opportunity you will have during that day. At the end of each day, think of Gurdjieff. This is to Gurdjieff.

END OF TAPE